

**ANSON, A. J. R.,**

**THE CHURCH  
AND HER WORK  
IN THE NEW SETTLEMENTS  
OF OUR COLONIES**

**1893**



Pam  
2462  
A0220

20.

THE CHURCH AND HER WORK IN NEW  
SETTLEMENTS OF OUR COLONIES.

---

THE RAMSDEN SERMON

FOR 1893,

- *Preached before the University of Oxford on Trinity Sunday,  
May 28th, 1893, by*

THE RIGHT REV. HON. A. ANSON, M.A.

(D.C.L., OF TRINITY COLLEGE, TORONTO),

LATE BISHOP OF QU'APPELLE, N.W.T., CANADA.

R

London :

SKEFFINGTON AND SON, PICCADILLY.

---

1893.

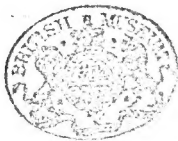
74.11.27/5



NOTE.

This Sermon, preached on the "*Ramsden*" Foundation, is published, not because the preacher imagines that there is anything specially worthy of publication in it, but simply because he thinks that the pious founder, in giving an endowment to provide for the delivery of a Sermon at S. Mary's, in full term, on the "*Extension of the Church in the Colonies and Dependencies*," must have desired that anything that might be said should reach a larger audience than now usually assembles at S. Mary's in an afternoon, the hour at which this Sermon is delivered. In justice, therefore, to the founder's memory, the preacher considers that, however unworthy his words may be of further circulation, having been asked to preach the Sermon, he is bound to do what he can for the object that the founder had in view, by thus giving what publicity he can to what he then endeavoured to urge.

Moreover, he specially desired to emphasize three things; first and particularly, the great need there is for greater attention being paid to the work amongst settlers in the newer parts of our Colonies, a work which he has reason to know is grievously suffering from the greater interest felt in work amongst the heathen; secondly, the desirability of mission work of all kinds being regarded, especially by the rulers of our Church, more as the work of the Church itself than of Societies, however admirable, self-constituted within the Church; and thirdly, the need of new agencies for the training of future Clergy, especially Seminaries for the young.



## THE CHURCH AND HER WORK IN NEW SETTLEMENTS OF OUR COLONIES.

---

"Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. II. 8.

"Feed My sheep."—S. JOHN XXI. 16.

To go forth into all the dark places of the earth, however remote, desolate, or dangerous, carrying the bright light of the Gospel Truth, and the message of salvation, to the sin-darkened and burdened sons of men, is a simple necessity for the Church of Christ. With unceasing, untiring tread she must go on and ever on, conquering and to conquer, till the Gospel is preached, at least, for a witness in every land, if only in obedience to the command of Him who is her Lord, "Go ye into all the world, and preach the Gospel to every creature." Her one all-sufficient answer to those who would stay her evangelizing work with questions concerning the morality or the worth of this or that other form of religion, or the possibility of the future salvation of souls without the knowledge of Christ, if they act up to the light they have, or whether the number of converts won at any particular time, or from any particular form of religion, is worth the expenditure that it may cost in money, or even in lives, is that Christ, her Lord, claimed a universal dominion, and commanded His disciples to go forth and win that dominion for Him. And His Body, the Church, has only in simple faith and unhesitating obedience to obey His command, and asking, in unceasing prayer, and by unceasing labours, to wait till the promise be fulfilled, "I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession."

There is also an internal, as well as external, law that binds the Church to this work. Expansion, as it has been very frequently noted, is the most fundamental law of her spiritual life. The Church that does not grow surely withers away, for it is quenching the Holy

Spirit by which it lives, and which, if allowed to rule, must constrain to love and to all good works for Christ's sake.

But, upon the Branch of the Holy Catholic Church that is the Church of this great nation, there seems to be laid a very peculiar and special responsibility in this matter. Special *opportunities* for the spread of the Church over the waste places of the earth, and for the evangelisation of heathen nations, must bring greater privileges and responsibilities. And to no Christian nation has it ever been given to have dominion over such vast multitudes of the heathen world, or to people with the overflow of its own teeming population such a vast area of the earth's surface—as has been given to our nation in these days.

When we are told of the 287 millions who are in some way connected with our jurisdiction in India, and of the 35 millions over whom we claim a protectorate in Africa, and that England bears sway over 370 millions of the inhabitants of the earth, and more than one-sixth of the earth's surface, it becomes almost impossible for the mind to grasp the vastness of the figures, but at least we must acknowledge that God has given to our nation a very large measure in the fulfilment of the promise to the Messiah, "I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession." And if to our nation, surely to our nation's Church as her special charge, responsibility, and privilege, to win, and to keep for her Lord and Master. Well may we lay to heart the eloquent heart-stirring message of warning of one of the Bishops of our great daughter Church in the States of America (the Bishop of Albany), in a Sermon preached in S. Paul's in 1888:—

"Mixed as the motives may be that have led to the extension of this Empire, to the emigration that has filled up the waste places of America, and to the enriching with such vast treasure of the markets of the two great English-speaking nations of the world, they certainly illustrate and enforce the Missionary spirit, and make good ground for the appeal, that we, who have made haste in matters that concern only the temporal advantages of ourselves or of others, shall be hotter in our haste to hear and heed the call, to be sent and to go where the higher interests of *spiritual* gain lay claim upon the higher instincts of our Christian manhood.

"Surely the Cross of England's Church may not move with slower steps than the flag of England's nation? Surely the stewardship of the speech of England's masters in literature is an inferior stewardship to that of the speech whose 'well' most 'undefiled' is in the Scriptures of the English tongue? Surely the Church that has established England's State at home, has her same Mission to establish Christianity in the ports and traders posts, and military outposts which now circle round the world? The handwriting upon the wall of England's commercial prosperity needs no divine interpreter to tell you, that these weights and balances by which you have your wealth must weigh against you in the great day of deciding, and balance to you inextinguishable and awful debt unless by sheer consistency you are compelled to equal energy and similar spirit of world-wide adventure to float on every sea, and fling out on every land-breeze of the world, the banner of the conquering Cross."

I fear that it must be said that "the Cross of England's Church" *has* hitherto moved with much "slower steps than the flag of England's nation," and that the members of our Church have by no means risen to an adequate sense of their great responsibilities in this matter, either as regards the immense opportunities and therefore privileges, or as regards the wealth, that God has given them. In saying this I am not unmindful of, nor I trust ungrateful to God for, what has been done during the last fifty years in the progress of Missions, and especially in the expansion of our Episcopate throughout the British empire. All that could be said on this subject was well said here last year by one than whom I suppose few know better what has been done.\* I accept most fully and with the greatest thankfulness the verdict of such eminent authorities on history as the late Bishop Lightfoot and Dr. Maclear that the present rate of increase of the progress of Christianity compares very favourably with that of any other period of the Church's history, and that in the words of the former, "we ought not to suffer ourselves to be overwhelmed with dismay because as we pass from the third century to the nineteenth, the proportion of Christians to the whole human race of one in hundred and fifty is only exchanged to one in five." I hail

---

\* Rev. W. H. Tucker, Secretary of S. P. G.



with thankfulness the assurance of such a competent witness as Sir Bartle Freer that "the teaching of Christianity among a hundred and sixty millions of civilized industrious Hindus and Mohammedans in India is effecting changes moral, social, political, which for extent and rapidity of effect are far more extraordinary than anything you or your fathers have witnessed in modern Europe." We know the immense strides that the Gospel of Christ has made within one generation among some of the ruder tribes of India, in Sierra Leone, in New Zealand, in the Isles of the Pacific, in the extreme North of Canada, where through large regions nearly all the Indians are now Christianized through the self-denying exertions of a few men. In all this we may indeed see reason for deep thankfulness *and encouragement*. The cause is no failing cause, as some would have us imagine—the toil to which we are called has borne, is bearing, and will assuredly continue to bear an abundant harvest, tho' one labourer may plant, and to another it may be given to see the increase.

But, nevertheless, I do assert that if we look rather at *our efforts* than at the results, and compare those efforts with the opportunities offered and the means available, our Church has no reason to glory, but rather should confess with shame and sorrow the utter inadequacy of her labours in the world-wide Empire given to us of God. Never were such opportunities for influencing great heathen nations given to a Christian people. Never has there been such wealth and power at the disposal of a Christian people.

What are the seven hundred and thirteen Clergy who are labouring in India for the work in that enormous country? What is the £640,000 contributed by the members of our Church to Foreign Missions, when we remember that the property now assessed to the Income Tax is no less than £713,000,000, and that the *savings* of the people deposited and invested in Post Office and Trustees Savings Bank alone amounted to the enormous figure of £128,000,000, and that the wealth of the country is, according to the witness of two successive Chancellors of the Exchequer, steadily growing, in spite of all seeming depressions, at a rapid rate? A tax of 1d. in the £ on the Income now assessed to income tax yields £2,226,000, and probably one half of that at least is the property of members of the

Church. If so, their contributions to the Mission work of the Church would not be much more than  $\frac{1}{2}$ d. in the £. But even of that £640,000, by no means all, probably only £540,000 is devoted to the work within the borders of our Colonies and Dependencies to which we are so specially called and which has such claims upon us. I am not unmindful of the great sums that have been raised during the last fifty years for the restoration of Cathedrals and old Churches. But this is assuredly only an evidence that there is wealth sufficient for all needs. If not, it would be better that some even of those grand Churches should be allowed to crumble to the dust than that they should be saved at the cost of the Mission work of the Church for saving souls.

Now the "*Extension of the Church in the Colonies and Dependencies*," for which I have to-day to speak according to the purpose of the founder of this Sermon, comprises two entirely distinct objects.

The first is the extension of the Church through the maintenance of the Church's life amongst the new settlers who go in to possess a country previously uninhabited, or but scarcely peopled; and secondly, the extension of the Church through the gathering in of the heathen tribes or nations who possessed the land previous to our occupation.

Both are of very great importance. But I have no hesitation in saying that I believe the former to be by far the most important, though unfortunately, owing to its lacking much of the novelty, enterprise, and exciting incidents of the latter, it is wont to be the least favourably regarded amongst the supporters of Missions.

I regard it, however, as the most important for two reasons; first, because I believe it to be most in accordance with the mind of Christ that those who have been made His own children by adoption and grace in Holy Baptism should be the first care of His Church, and be ministered to, watched over, and fed with the sacramental food that He left for the nourishment of their souls. He Himself, when on earth, thought *first* of the lost sheep of the House of Israel—then His own chosen people. He yearned with compassion towards those whom He saw scattered abroad as sheep without a shepherd, having loved His own He loved them unto the end. And so must it ever

be with those who are partakers of His Spirit. The loss of a soul that has once been made partaker of the grace and love of Christ is a far more serious, and therefore important thing, than the winning of many that have never known Him. The lapse is from light, and grace, and power given—the ignorance, even in the grossest superstition and darkness, is involuntary. But secondly, where those settlers come into contact with the original heathen inhabitants of the country, the conversion of those heathen must mainly depend on the evidence of the virtue and power of the Christian religion to raise men to a better and higher moral state, which they can see in the lives of those who profess and call themselves Christians. It was the purity, sincerity, nobleness, of the lives of the early Christians, that, more than anything, won the ancient world for Christ. The efforts of Missionaries in these days are too often made useless by the unchristian, immoral lives, and unscrupulous trafficking in that which brings evil, merely for worldly gain, of those who call themselves by the name of Christ.

“Such as are the Christians with whom the heathen finds himself in contact, such for him,” it has been truly said, “will be the Christianity which they either illustrate or disgrace.”—*Dean Vaughan*.

With regard to the work in India even, the Bishop of Calcutta, at the great Meeting<sup>r</sup> of the S. P. G., held in London in 1888, said :—

“Looking now into the future, and at the steps in our path of progress which it seems, must next be taken, I shall urge that at the present time in India, the attention needs to be mainly directed to the supplying of the spiritual wants of the Christian body, European and native ; this rather than, or at least concurrently with, the extension of the kingdom. We all admit that there is little use making converts unless the body you bring them into is pure and faithful, and unless you are going to take much pains with them, so as to make them worthy members of the body. *Competent shepherds of the flock is the great need all round*—that is for the European and Eurasian and native members of the Church alike. For the European we are opening up new country unceasingly, the railway system is being extended in all directions, and the Europeans and Eurasians and native Christians employed are without any adequate spiritual privileges as members of the Church, and in the large Christian native com-

munities the deficiency of competent pastoral supervision is great both in quantity and quality. And as regards new converts, it is not sufficiently borne in mind that if it is a difficult matter to convert a Hindu, a Mahomedan, or other of the non-Christians in India, it is an infinitely more difficult matter to make a good Christian of him afterwards, a work requiring special qualifications, which not all even of the European missionaries possess."

And yet most important as this work is, only about £35,000 out of the £640,000 given by members of our Church to Missions, is now devoted to this part of the work. Between 20,000 and 30,000 emigrants leave our shores annually, and it is folly to suppose that the older colonists, prosperous though they may be, can afford to supply the necessities of these new comers in freshly opening parts of the country, as well as supply the needs of their own immediate neighbourhoods, as they have to do. Even the Society that was Incorporated for the "receiving, managing and disposing of Funds contributed for the religious instruction of the Queen's subjects beyond the seas ; for the maintenance of Clergymen in the Plantations, Colonies and Factories of Great Britain, and for the Propagation of the Gospel in those Parts," now boasts that only one-quarter of its funds, or about £20,000, are devoted to work among Colonists and five-eighths to work among the heathen within the Empire, and the remainder to Missions in foreign countries. It is, therefore, on this branch of the great subject of the Extension of our Church in the Colonies, especially as I have a more personal acquaintance with its needs and difficulties, that I desire to lay special stress to-day.

I think the Church at home does not at all realize the peculiar difficulties that now beset the work of maintaining the ministrations of religion amongst the thousands who year by year go forth from this country to establish new homes in various parts of our Empire, many of which difficulties are of comparatively modern origin. Nor let us forget that the present is a swiftly passing opportunity. The waste places are being filled up. If our Church does not offer her ministrations to her people in each district as it is settled, others will offer some kind of ministrations, and she will lose thousands and many districts that might have been towers of strength in the future.

In the first place there is the great difference in the character of modern colonization. "The old emigration was a religious emigration," as Professor Seeley has truly said. "Religion impelled the people who went forth." And, therefore, those early colonists took care to make provision as far as they could for their religious wants. "Our present Colonies have not sprung out of any religious exodus. Their founders carried no gods with them. On the contrary they go out into the wilderness of mere materialism into territories where as yet there is nothing consecrated, nothing ideal."

Anyone entering Canada by the mighty river that flows through the heart of the Eastern Provinces cannot fail to be struck with the indelible mark that the first civilized owners of that country have left upon it of the faith that they professed. Studded along its banks at regular intervals the most prominent object that meets the eye is the Sanctuary of God's House. While almost every village, and the mighty tide itself on whose bosom, as on a great sea, we sail, the S. Lawrence, proclaim by their very names, that those first Christian possessors of the soil were determined to make the faith they professed clearly known of all men throughout all generations, and that as far as in them lay they would have the land of which they took possession a Christian land. Mistaken in their faith we may think them, but there can be no doubt as to their zeal, and their desire to impress deep upon the new land of their adoption the Christianity they professed. It is, alas! far otherwise as one passes on to the great Prairies of Manitoba and the North-West Territories that are now being peopled. There, there is absolutely nothing to mark legibly the faith of those who have made it their home. The divisions of Christians in these days have made it impossible for any large Churches to be built, or for any land to be set apart for religious purposes.

Then again, the increase of means and of rapidity of transit of these modern days makes the settlement of the people much more scattered than was the case in former times. In the olden days of colonization it was almost necessary that the country should be *gradually* filled up round some centre. Now a railway is laid down within a few years or months, through some vast country, for

commercial or national purposes, and it scatters the population in a thin line along hundreds of miles of country.\* And thus the difficulty of reaching the people—or collecting them together for worship or instruction—and the proportionate cost of ministering to them, is immeasurably increased. It might, indeed, be thought that the same causes which disperse the population would help in ministering to them. But this, for various causes which it would take too long now to detail, is very far from being the case.

But probably that which causes the greatest difficulty in such work in these days is the enormous increase in this century of the divisions among Christians. It is in such fields that one realizes the enormous evils of our unhappy state of division, the terrible waste of money and of power that is entailed by it. Where one minister would amply suffice for all the spiritual ministrations, and where, if all Christians were one body they could easily support for themselves one such minister, they are now obliged to have two, three, or even four ministers to supply their wants; and, therefore, each section of the Christian community has to appeal for help to its members at home, and many thousands in other places have to be left altogether destitute of religious ministrations.

Truly, if a great principle were not involved—if we did not believe that we are that Branch of the One Catholic and Apostolic Church to which has been committed the sacred charge of ministering to the people of this land, and to follow them with loving energy when they have to go forth from their old home to the, as yet, uninhabited parts of our Empire, we might well say, rather than continue such divisions and such waste, "*Let us divide the land.*" But we may not thus give over any to those who would break down the walls of our spiritual Zion. We must follow the sheep of Christ's fold—yea, if they are but a few—out into the wilderness, in accordance with that command of Christ, "Feed My sheep," cost what it may. And how can these increasing difficulties be met?

There is needed in the first place, it seems to me, a much fuller and more ungrudging recognition by the rulers of our Church at

---

\* The Canadian Pacific Railway was laid through about 2,000 miles of uninhabited country.

home of the fact that the work of the Church in such places and at home is essentially one, and that for such pioneer work, the zeal, the energy, the activity of young men is most needed and most suited, and that the experience they will thus gain by a few years of such "foreign service" will be of great value for their work in this country. It may be impossible that such foreign service should be made a requisite for preferment by Bishops, but, at least, it might be counted as double time in the diocese from which the men went out, instead of, as at present, being time not only entirely lost, but practically blotting out any time previously spent in England. Professor Seeley, in his work on the "Expansion of England," from which I have already quoted, says, "If the Colonies are not in the old phrase, possessions of England, then they must be parts of England, and we must adopt this view in earnest. . . . We must cease to think that emigrants, when they go to Colonies, leave England, or are lost to England." So should it be much more with the Church's work. There is no loss of time in acquiring a new language, or becoming acquainted with the habits and conditions of life of a new people, which make it desirable that those who give themselves to the work among the heathen should continue in that work. There can be no reason why work in the outposts of our Colonies should not be regarded as outpost work of the Church at home, only, perhaps, of a more rough, trying, and self-denying character than work in the home country, which, however laborious, has, at least, many compensations or opportunities for relaxation, which work in such districts necessarily lacks.

Then again, there is need, for all Mission work, whether amongst our own people, or amongst the heathen, of a more thorough and systematic circulation of knowledge with regard to what has been done, or what needs to be done.

"The first want of our Mission work is knowledge," as Dean Vaughan has said. "The Church at home does not know the Church abroad. In the Christian home it should be more disgraceful that children should know nothing of the planters and waterers of Christ's vineyard in India, in Africa, in Australia, than that they should be ignorant of the exploits by which Switzerland was made free, or the

battlefields on which Germany was made one. Know, and you will feel. Know, and you will pray. Know, and you will help." But this knowledge and call to the work, should emanate not from this or that Society, which, however excellent, is, after all, only a self-constituted body of subscribers, without authority to speak in the name of the Church, but from the divinely appointed rulers of the Church, speaking with authority in the Name of the Church, and rousing her members to a deeper realization of the great work to which the Church is called, and the grave responsibility which rests upon her, and the duty of each member therein. As a speaker at a late Church Congress well said, "The time is come when our rulers must take something more than a personal interest in the work of foreign Missions, must be *leaders in charge* of that work, and must see, so far as a careful oversight may enable them, that their Clergy and people are taking part in it. . . . Every diocese in the home Church ought to be a garden plot in which the seeds are being sown year by year, to be transplanted into one part or another of the great Mission field."—*Rev. F. H. Cox*, Manchester Congress.

"In every parish, too, the question of Missions should be brought before the people in all its varied forms, quite as systematically as they are taught doctrine or Christian practice, or instructed in Church History."—*Bp. Mitchinson*.

Again we need a more evident recognition of the duty of prayer for Missions in the public offices of our Church. It is true that every time we use the petition in the Lord's Prayer, "Thy Kingdom come," we pray for the extension of the kingdom upon earth, and for the time to come when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea"; but still it would be well if we could have a more distinct and particular prayer in accordance with the Lord's command, "Pray ye the Lord of the Harvest that He will send labourers into the Harvest." The Archbishop of Canterbury has acknowledged the need of some such collect, and said, "We ought to have one."

For after all—the root need—the need of all needs, is more men to give themselves to this work; men of deep earnest piety; men filled with the burning love of Christ and with the love of other souls,



for His dear sake ; men willing to "endure hardness," yea, even to suffer the loss of all things for Christ's sake ; men who shall be willing (as in the Universities' Mission to Central Africa, they do) to go forth without remuneration merely to work for Christ ; men also able and well instructed, for it is an utter folly to suppose (as many seem to do) that any kind of man, any knowledge, is sufficient for colonial or missionary work. In the former, a man has to do not only all that is necessary in ministering to individual souls and other work, as in England, but he "has to form a congregation where there exists no feeling of love or veneration ready for his purpose, but it must be kindled by the earnestness and ability of the teacher," and in every such congregation, even in the most remote districts, there are almost sure to be some persons of good education. In the latter, even amongst the most uncivilized people, he must be able to acquire the mastery of new languages, and to cope with new phases of thought, while in some countries as in India, China and Japan, he will be brought face to face with religious problems of the very greatest intricacy.

And how and where shall such men be found in sufficient numbers ? Our ancient Universities will ever continue, I trust, to send forth, as they have done in the past, some of their noblest and best sons. Would that we could see established what a Canon of Christ Church two hundred years ago proposed—a Hall or College set apart for such Missionary purposes which would be an evident witness of the importance of the work to the whole Church. But if a supply of men at all adequate to the need is to be found, the Church must be willing, I believe, to accept more readily than she does now *all classes*, and to bear the cost of educating those who are unable to educate themselves for a much longer period than is now done, yes, even from boyhood.

Appeals for Missions are far too frequently made as mere appeals for money, as though the world could be won for Christ by silver and gold. It is to be won by the willing offering and sacrifice of lives, and it is for lives that the Church should ask first and chiefly when the appeal is made for Mission work. If in every pulpit in the land there was heard at least once a year, or better still, frequently inter-

woven in the ordinary Sermons, a clear trumpet call asking in the Name of Him who died for us for lives to be offered to His service ; asking parents to render to Him with glad, willing offering as to the noblest service to which they could be dedicated, some of the best and dearest of their sons ; asking young men to come forth from homes of ease and luxury, to come and do battle for their Lord. and shew the sincerity of their faith by the measure of their self-denial ; if from every Christian home there were offered up continually to the Throne of Grace the petition, " Lord send forth more labourers into the harvest," I am convinced that ere long there would be an abundant answer. But if that call is to go forth, the Church must be willing to accept and find work for those who, in answer to the call, offer themselves and shew by their readiness to endure discipline, the reality of their vocations. All who thus offer themselves may not be found to have the vocation or the power necessary for the Priesthood, but if they desire to dedicate their lives to Christ's service and to labour for Him, a way should be opened for them in the consecration of the Religious Life of Brotherhoods, which would be, even to the Clergy, a very evident witness of a life of entire renunciation, and in which for others, while the soul was disciplined, every talent, or art, or craft, or manual dexterity that a man professed, might be turned to account in the service of Christ and of His Holy Church.

I believe that there are hundreds of young men in this land who, in spite of all the difficulties and manifold temptations that beset them, are yearning for a closer walk with God ; yearning to be able to devote themselves more entirely to the Service of Christ if they only could see a way opened out to them ; and all the time the distant fields are white for the harvest, souls are perishing in the wilderness for the want of shepherds ; work is ready waiting for the workman's hand, O God, send forth Thy Holy Spirit and call more labourers to Thy harvest.

Ah ! my Brothers, are there any here this afternoon who have not yet made up their minds what to do with their life ? Christ calls you to come and work for Him, and lay down your all at His feet ; if you have much to sacrifice thrice blessed are you ; the Church needs some real, evident tokens of love such as constrained men of old to

give up great possessions for the service of Christ. This is His promise to those who, in answer to that call, say, Lord, here am I, send me. It speaks indeed of suffering, but it is suffering for One who gave His life for us, and the Cross to which it brings us near is the most honoured Throne; "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My sake and the gospel's, but he shall receive an hundred-fold now in this time. . . . *with persecutions*, and in the world to come, eternal life."







